

Youth

APRIL 29, 1962

THE EXTREMISTS / WHAT?
NUREMBERG / THE TRUTH
ELEANOR ROOSEVELT / FEAR

HUMAN RIGHTS
FOR ALL
THE WORLD



Youth

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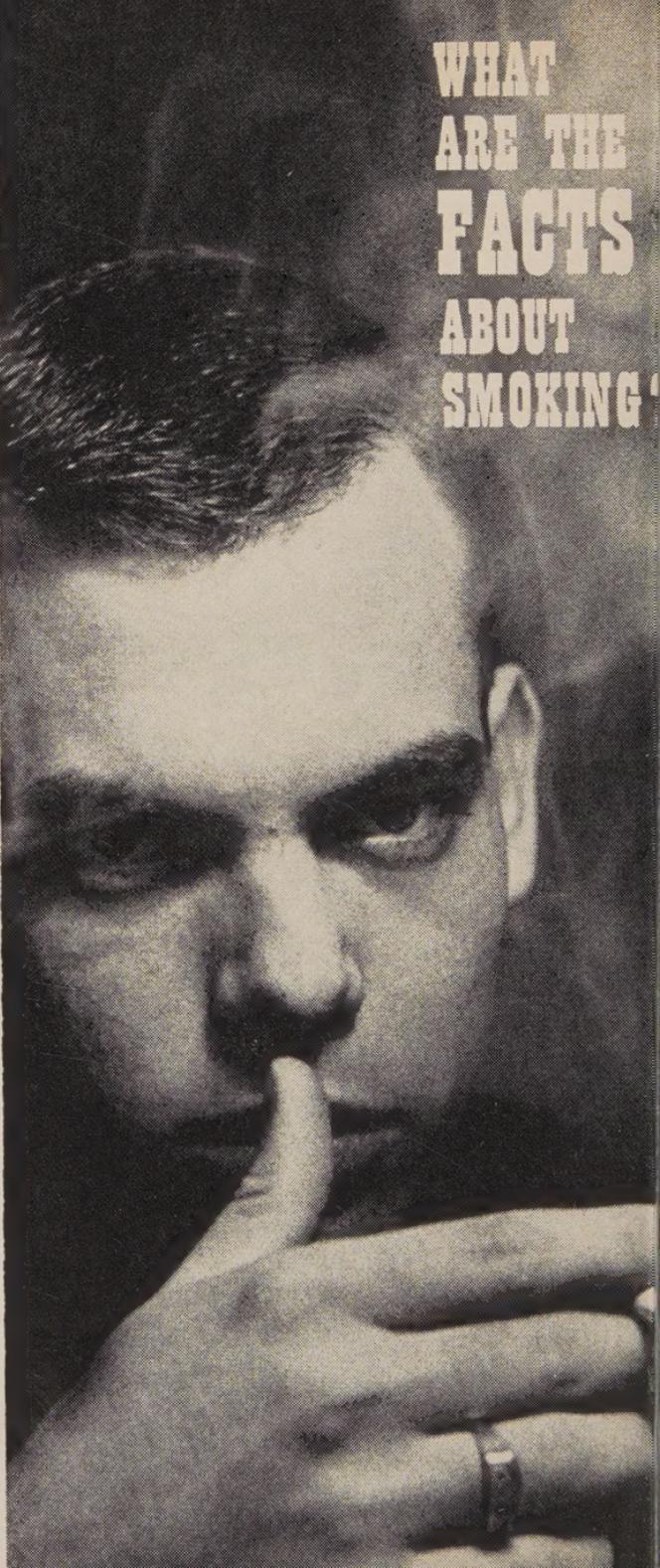
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WHAT ARE THE FACTS ABOUT SMOKING?



"Shall I smoke?" This is not a problem to people who have decided not to smoke. But if you are considering smoking, this is an important question. In making your decision, you will want to consider the latest facts being reported from research scientists, physicians, and public-health officials both here and abroad. There is sound scientific basis for the belief that smoking—especially cigarette smoking—is harmful to health.

Although opponents continue to disagree, the growing weight of opinion, supported by increasing evidence which is hard to refute, indicates that cigarette smoking greatly increases the occurrence of cancer, the death rate from coronary diseases, and the seriousness of such ailments as peptic ulcer, and chronic bronchitis. In general, smoking shortens life.

Despite this medical evidence, cigarette smoking hit an all-time high in this country last year. And there are indications that smoking is again on the rise among U. S. teens after several years of decline because of the "cancer scare."

Why do teens take up smoking? One group of high school youth gave these main reasons:

- Because their parents smoke
- To gain social status
- To be one of the crowd
- To get attention
- To have something to do
- As a rebellion against authority when parents disapprove of smoking.

Cigarette smoking is habit-forming. It's hard to give up once you start. One British study says that many smokers developed a habit within a year after their first cigarette and that 80 per cent had developed smoking habits within two years. Lifetime smoking habits are often set by 18 or 20. So it's now or never in your decision to smoke or not to smoke.

Why all the excitement? While the death rate for other major diseases has decreased measurably in the U. S. since 1930, deaths from lung cancer have increased tenfold. During that same time, deaths from cancer of the stomach have decreased 40 per cent and deaths from cancer of the uterus (formerly the leading cause of cancer death among women) have decreased 50 per cent. This year more than 100 persons in the U. S. are dying everyday of lung cancer.

When lung cancer showed its sharp and continuous rise, researchers began looking for possible causes. Since then, 28 ►

separate scientific studies have been conducted in nine countries. **T**he findings, surprisingly similar in results, all point to cigarette smoking as a main reason, but not the only one, in causing cancer of the lung.

What do the studies show? Among other things, statistics say that

- Ten times as many smokers as nonsmokers die of lung cancer.
- Lung cancer is very rare among nonsmokers.
- Death rates increase with the number of cigarettes smoked daily.
- Death rates increase with the degree of inhalation—thus pipe and cigar smokers are not as vulnerable as cigarette smokers.
- Smokers—even heavy smokers—who quit the habit lower their chance of contracting lung cancer significantly.

Two U. S. doctors conducted microscopic examinations of slivers of lung tissue from men who died of various causes. In the lung tissues of nonsmokers, no dormant cancer-type cells were apparent. In the lungs of regular smokers, however, the scientists found dormant cancer-type cells. The more the man had smoked, the greater the number of dormant cells capable of exploding into cancer.

In other U. S. laboratories, researchers have discovered that tobacco smoke contains at least ten substances that can induce cancer. When concentrated solutions of these substances were painted on the skins of laboratory animals, cancers developed.

What does the tobacco industry say? Early in 1954 the tobacco manufacturers, growers, and warehousemen set up the Tobacco Industry Research Committee (T.I.R.C.) to represent them on the cigarette-health issue. The T.I.R.C. has called for more research. It questions the evidence linking smoking and cancer and points to other causes of lung cancer.

The tobacco industry has spent millions of dollars developing and advertising new types of cigarettes which might seem safer to smokers. In making the cigarette safer, the tobacco taste is diluted, and the smokers' enjoyment lessened. And no attempt at improvement has eliminated cancer-producing elements in a cigarette.

It is sometimes difficult to pass on known factual evidence about smoking. Tobacco is a major industry in this country. It is an important factor in the economies of eight states—which makes any curtailment of cigarette sales a hardship in the lives of thousands of people. Cigarettes are a pleasure-giving element to tens of millions of Americans, and the habit is hard to break. Television, radio, magazines, and newspapers lean heavily on the millions of dollars received from the advertising of cigarettes.

"The problem is entering a new phase," says the New York Times earlier this month. Concerned by results of studies in England, the British government has opened a campaign to educate the public, and especially

hool children, to the risks of cigarette smoking. Britain's major tobacco companies are limiting TV cigarette ads to times when children will not be watching, reminding traders that it is illegal to sell cigarettes to children under 16, and withdrawing 6000 public vending machines to make cigarettes less accessible to children. The industry's fight against juvenile smoking is a direct result of a Royal College of Physicians' report charging that smoking was a cause of cancer and calling for government action to clamp down on sale of cigarettes to children.

In our country, Senator Maurine B. Neuberger of Oregon is an advocate of legislation aimed at restricting the sale of cigarettes. She has told the Senate that "the federal government can no more permit the continued unchecked poisoning of our population than it could permit the unrestricted sale of narcotics."

To inform U. S. youth of the known facts on the relationship of cigarettes and lung cancer, the American Cancer Society has established an educational campaign now used as a part of the health program of more than one-third of the nation's high schools. Visual and written materials are made available by the society, as well as by some state public health departments. In some places teens have taken the lead themselves in organizing anti-smoking programs.

Against all these, Dr. C. C. Little, scientific director of T.I.R.C., emphasizes that statistics cannot prove that smoking is actually a factor in causing cancer. The actual cause of cancer has not yet been found.

"But," says a *New York Times* editorial, "if the health, well-being, and life span of the vast majority of our population are involved, it should not be necessary to wait for 100 per cent proof. Many leading medical and public health authorities agree that the statistics demonstrate beyond a reasonable doubt that smoking of cigarettes has an injurious effect of some kind of those who indulge in the habit beyond moderation. This would be enough for public health agencies to discourage the habit by means short of prohibition."

What is your best protection? Treatment offers little hope for most lung cancer victims. It is 95 per cent fatal. More lives could be saved if the disease were detected early enough, but early detection in this form of cancer is very difficult.

Prevention is the best protection. Not taking up smoking is now the best way to prevent lung cancer. If you have already started smoking, the best prevention is to give up smoking. The majority of high school students are not regular smokers. To smoke or not to smoke. Neither your friends nor your parents can make this decision for you. It is your decision . . . it is your future.



Don't lose you



MAULI
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"MAYBE IT'LL GO AWAY IF WE PUT OUT THE LIGHT

Freedom to the extremists!

Why all the talk about "political extremists" these days? Newspapers and radio and TV keep blasting away about "Radical Rightists," "Right Fundamentalists," or "Right Wing Extremists" who are making vicious attacks on the "Radical Leftists," "Commies" or "Consymps." Just who are these people, anyway? And what is all the excitement about?

The political extremist, about whom you hear so much today, is a frustrated person. He's frustrated by the fact that the patterns of political organization and behavior, which he finds unacceptable, are accepted by the overwhelming majority of society. Whether it is the Communist who sees society run by Wall Street robber barons or the John Bircher who sees society being infiltrated by Soviet agents, both feel that they alone see things clearly. The extremist, either on the Right (ultra-conservative) or the Left (ultra-liberal), is frustrated because he believes sincerely in the rightness of his views. And these views are rejected by the society in which he lives.

How does the extremist react to this situation? Because he simply cannot understand why everyone rejects his beliefs, he begins to assume that those in power *refuse* to believe what he knows to be true. Their refusal to believe his "obvious truths" makes them either conscious agents of those who would destroy America or unwitting tools of the "enemy." And the "enemy" can be either Communists or Wall Street Capitalists, depending on which extremist is talking.

The extremist, therefore, believes that he is living in a nation whose leaders are either incompetent or disloyal. Because of this he feels that he has a duty to awaken the American people to the dangers all around them. The extremist on the Left warns employees against the ruthlessness of their employers. The extremist on the Right pits workers against labor bosses; the people against the bureaucrats in Washington; the Negroes against the NAACP; the Christians against the National Council of Churches; the teachers against the National Education Association; the students against the National Student Association, and so forth. In the eyes of both extremists the "masses" are being exploited by those in positions of leadership.

One might ask at this point, "What difference does it make that the extremists are alerting us to the danger of exploitation by our leaders?" The answer requires consideration of two points:

1. The truth of their assumptions that (a) political, religious, and other

leaders are either incompetent or disloyal, and that (b) they (the extremists) alone know what policies are best for the American people.

2. The effect that their campaigns to alert the American people may have on the basic freedoms incorporated in the Bill of Rights of the U.S. Constitution.

Let's examine each of these points briefly:

First of all, the extremists would not regard our leaders as either incompetent or disloyal if they (the extremists) were not convinced that ~~on~~ they know what is best for the American people. Is the Communist right when he says that our system of capitalism is doomed because the people will rise in revolt against leaders who exploit them? Most of us think not.

Is the extreme Rightist correct when he says that our system of democratic capitalism within a mixed economy is nothing but socialism which is in reality Communism? Most of us think not. Instead, most of us believe that our leaders, with all their weaknesses, are competent to make and administer policies for us. We feel, too, that their actions are motivated by loyalty to our political and constitutional principles.

Secondly, just as we cannot accept the extremists' image of our political and economic systems, we also have to reject the means that they would use to establish their own systems. One of the characteristics of any extremist is the intolerance and lack of respect he has for the views of those who refuse to accept his beliefs and policies.

The Communist is well known for his assumption that the kind of world he wants must be achieved by revolution and complete suppression of opposition. The basic freedoms of speech, press, religion, petition, and assembly as well as the procedural rights of due process would thus be eliminated. Whether the Rightists in America would resort to such extremes seems doubtful, but the leadership of the John Birch Society has admitted that Communist methods must be used to eliminate Communism. Most of us believe that it would be as bad for America to have these freedoms denied by the Rightists as by the Leftists.

The important point to remember is that the extremists are not a threat to each other; they are a threat to the true conservative and the true liberal. The extremists are, in reality, attacking the same things—the United Nations, NATO, foreign aid, the Eisenhower and Kennedy Administrations—although for different reasons.

Each extremist sees the political moderate, who is in a position of political and economic power, as a threat to his ideal image of society in America. And both extremists are quick to conclude that the substantive and procedural rights embodied in the Bill of Rights of the U.S. Constitution are barriers to the achievement of their own goals for America.

What does this mean for the young person who is confused by such extreme charges? It means that, more than ever before, young people must seek for themselves what the truth is. With the guidance of those who have earned your trust, you should recognize the following:

(1) **The leaders of America's great institutions are not likely to be either disloyal or incompetent. In any case, they at least deserve the benefit of the doubt.**

(2) **No one has a monopoly on truth. The right to challenge the ideas of others carries with it the obligation to treat those ideas with respect. The first sign of wisdom is to recognize that you might be wrong.**

(3) **Simple solutions and easy answers are seldom adequate responses to difficult problems. In today's complex world the nation's best minds have trouble working out solutions to problems which the unsophisticated extremists don't even understand. Implicity should never become a substitute for thought.**

(4) **Society is not made up of "good guys" and "bad guys." We don't live in a world where everything is black or white. Most people, like most ideas, are partly good and partly bad.**

(5) **People must be willing to keep themselves informed. The effectiveness of the democratic process depends on it. One of the major reasons the Right-Wing extremists are multiplying is that they fail to understand the significance of the social and technological changes which have occurred in this century. They do not see that these changes have made it necessary for an increasingly greater role to be played by government in a complex society. By the same token, the extremists on the Left do not see that these same changes have resulted in an increase in the standards of living in America which makes a mockery of Marxist assumptions.**

(6) **The freedom to discuss all public issues openly and without fear must be maintained. If we permit certain issues to be closed off from discussion because they are too "controversial," it will make little difference whether our freedom is taken from us by the Communists or by those who pride themselves on their anti-Communism. As discussion on public issues becomes increasingly dangerous politically, we must be alert to the greatest danger the extremists present: the danger of reducing to a mockery the principle of responsible, democratic government upon which our nation's survival depends.**

—DR. LEWIS I. MADDOCKS



G.W.
I worked
with the
emotionally
disturbed . . .



PROFILE /

Judy Berges' interest in the field of psychology led her to work under the Careers in Social Service Work program this past summer. She spent three months with emotionally disturbed children, and from this gained such great insights into human behavior that her major in psychology at Allegheny College, Meadville, Pa., has really come alive. After graduation in a year from June she may enter the field of school psychology.

Judy attended North Tonawanda High School in North Tonawanda, N.Y. While there, she participated in several extracurricular activities and worked afternoons at the public library in order to save toward college expenses. In addition to her school life, Judy was president of her Youth Fellowship in Friedens United Church of Christ (where her father was pastor) and was involved in many church responsibilities there. Apart from all her organizational work, she finds excitement in photography, stamp collecting, sharing her dad's interest in electric trains, and the raising and breeding of tropical fish.

"It is like a surgical operation, and yet in some ways it is quite different. Some patients recover and some do not, but on all the scar remains." The director of the children's social agency was speaking to us in an orientation session for our summer jobs there under the Careers in Social Work Program. I wondered then what she meant by this analogy about the similarities between an emotionally disturbed and a physically ill child. After working for the following three months with emotionally disturbed children, I feel I have gained some understanding of this comparison and contrast. The symptoms, pains, treatments and staffs are quite different, but both have a varying rate of recovery, and a number of types of illnesses.

The symptom is not a heart flutter as it may be in the physical care of the aged, but rather it may be running away—like Mark, who ran away from home quite frequently, and when placed at the children's center, still continued to flee.

Take Bill as another example—he did not suffer from the abdominal pain that might be symptomatic of appendicitis, but the start of his treatment came after the study of his delinquent behavior. As he told me, "I don't like to get into trouble, but in a big city like New York, there's nothing else for us kids to do." He was a helpless follower of a street gang, and, consequently, became involved with the law.

These are only a few of the many symptoms that may mark the emotionally disturbed child. Just as with physical illness, these are symptoms and pains that can be treated, in the hopes that the difficulty can be overcome.

The pain may not be the aching from stiff muscles, but the emotional pain that may be involved in temporarily leaving family and friends, and the problems of adjustment to the social agency.

Millie's mother was a common prostitute, and her father a jail-bird. Neither of her parents had time for her, and so she withdrew, and later was unable to relate to either of her parents.

Group care can provide for this, just as the modern hospital can care for ailments from childbirth to cancer or pneumonia.

The pain may not be produced from an ulcer, but it may be the pain of feeling alone or disliked. "All you counselors are against me, and so is my cottage mother," complained one child. While none of us were "against" him, unfortunately some of his peers were, and this helped to create his feelings of hostility toward us and fear about his relationships with others.

As we were enjoying swimming together on one of the all-day picnics, John swam up to me—"Miss Berges, you know it's funny how some mothers don't want their children."

"Did your mommy die when you were little?" Sally questioned. She

Their pain is not the pain of stiff muscles

then went on to tell me all about her mother's funeral, how her daddy cried and the dress that her mother wore. "I sure felt sad." This sad feelings about a mother's death, or about a mother not wanting her child are quite different from the pain suffered from a broken bone.

Thus the symptoms and pains may be different, as are also the methods of treatment. A surgical operation requires a relatively short stay in a hospital, whereas this operation, the separation of the child from his family, usually requires a much longer stay. In the setting in which I worked, the children lived in cottages, and on the grounds were also an athletic field and playground. On driving past, it looks quite similar to a small college campus—but here there are social case workers rather than professors.

Whereas a skilled surgeon can cut out the gallstones, it is much more difficult to "cut out" feelings. How would you answer this child's question "Why can't I change my color? All my life people have been laughing at me and calling me 'nigger.' I just can't take it any more," and this teenager burst into sobs.

The little children were playing hospital, using white sand and black dirt as medication. It was the Negro child's turn for treatment, when suddenly she called to me, "Don't let them put black dirt on me, I'm black enough now." Unfortunately, it's not possible to cut out these feelings.

Regularity in hospital feeding schedules is important, just as regularity is important for the emotionally disturbed child. In group care, the children get up at the same time every day, have their meals at the same times, and go to bed at the specified hour. All this is part of treatment for the child who has never known any schedule, or anything which he could trust would happen at a certain time or place. In the words of one of the children, in the midst of her complaints, "That's one thing that can be said for this place, at least you know what's coming off and when." This often is quite a new experience for the product of a street gang.

Another form of treatment can be finding out a child's particular interests and talking with him about it. The withdrawn girl seemed to come out of her shell as we discussed planning a talent show. The shy boy talked with me for several hours about our mutual hobby of tropical fish—the first time he had really talked at any length to anyone for several weeks.

Mereley paying attention to and being interested in the children may help them to overcome some of their feelings of self-worthlessness which so many of them seem to experience.

I have never seen a prouder child than one of the boys who came from

the pain of being alone or disliked

is garden with a large cucumber. "Isn't it beautiful?" I agreed. "Don't you want to buy it?" So buy it I did, and Chuck was delighted—literally the first time he had smiled in several days.

Similar to the hospital, the rates of recovery differ. Some children make very rapid progress, others seem to slip backwards. This agency figures the average length of stay is between two to five years, at which time, if it seems advisable, the child is restored to his family, or perhaps placed in a foster home; or, very rarely, adopted.

Completing the analogy, the staffs differ. Though physical health is of course cared for, the main actors on the stage for the emotionally disturbed child are not the white-clothed doctors and nurses, but rather the social case workers, the group workers, and the cottage mothers. The cottage mother undoubtedly deals with the child most directly in regard to all situations arising in the living units. The group worker does more in planning the recreational activities. The case worker sees the child on a more professional basis—often at scheduled weekly meetings.

As in the work of the hospital staff, so the work of the staff of social agency is never finished. While some patients are being discharged, others are being admitted, and so the cycle continues. Like medicine, social work also needs dedicated people to further advancements. Gradually, through my summer with these disturbed children, I came to realize the truth of the findings which I'd read in textbooks about the importance of early experiences as they relate to later development and behavior. An individual cannot and does not exist in a vacuum—his behavior results from all of his experience, thoughts and feelings. It was wonderful to be able to observe this behavior with all of its complex interactions in a way that cannot be absorbed from a textbook.

Having worked with these children from less favorable backgrounds, I became more appreciative of the things that I have, more aware of the help that my family and church has given me and much more understanding about the field of social work.

I believe that now I can realize the full meaning of the director's introductory analogy. Though symptoms, pains, treatments and staffs do differ for the mentally and physically sick, both deal with illnesses—neither more tragic than the other, and both requiring help. As the medical doctor with all his skills can diagnose symptoms, treat ailments, and then carefully stitch the incision so that it will heal without becoming infected, so it was our hope that we, by working with these children, could help to heal their emotional scars.—JUDITH A. BERGES



My greatest difficulty / Being Afraid

Many girls have told me that their greatest difficulty is being afraid. I deeply sympathize with them. When I was growing up, my fears were my most painful problem. I had all kinds of them—fear of doing physical things, fear that other people would criticize me, fear of making mistakes, to mention only a few. . . . I can remember scarcely a day during my girlhood that I was not afraid of something.

Getting the best of my fears was not easy. With some, it was a long time before I made much headway. With others, just when I felt sure I had routed them for good and all, back they came and I had to face them down all over again. One I have never entirely conquered, my fear of public speaking. There are still times when, as I am about to go out on the platform, I wish the ground would open and swallow me.

Yet, little by little, I came to realize that I could get the best of my fears. I would have made more rapid progress, however, if I had not been ashamed of feeling so afraid. For years, I did not know that simply feeling afraid was nothing shameful, that it was not how I felt but what I could do which mattered.

The first thing I learned about fear was that I could go right ahead and do the thing I feared if I made up my mind to do it. Because I was still smal-

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when this happened, I was not conscious of learning anything. But the memory remained with me and later I saw its significance.

One morning my father led a pony from the stable and announced that it was high time for me to learn to ride. Every girl should be a good horse-woman, he said. I was terrified. But because I wished to please my father, and also because I knew he was always very annoyed by my timidity, I got up on the pony. And I did my best not to show my feelings. When Father complimented me at the close of our riding session I was happy. He had not realized that I had been afraid! If he had, he would have mentioned it. And so I learned a second thing about fear. I need not show it when I am afraid.

To please my father I stuck to my riding. And I discovered that each time I went out I dreaded it less. Each time it was easier to mount the pony than it had been before. And that was the third thing I learned about fear. A fear grows less each time you face it down.

I was to have this same experience again and again, until I consciously realized that with each victory, no matter how agonizing it was at the time, I gained increased confidence and strength to help me meet that fear when it made its next appearance. Also, getting the best of one fear helped me with my others, too. . . .

I have said that it seems to me that the best thing to do is to go ahead and do the thing of which one is afraid. I should like to qualify that. Sometimes a fear is a kind of warning. Now and then I see that my timidity comes from a subconscious realization that what I am confronting is the wrong thing to do. Therefore I think it a good idea to analyze a fear. I am thinking of such times as when you are invited to take a motor drive with friends, and you know the driver is reckless. You are afraid of a smashup. That fear is a kind of warning, and your courage shows in refusing to go along.

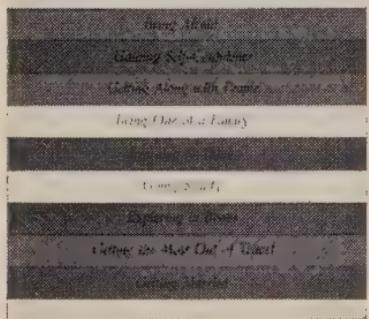
One of the fears that haunted me most when I was young was that of having other people criticize me. When I began going out to dances, I made myself miserable with worry over what the young men I met were saying about me. But I did not turn for help to any of the older members of my family because I felt ashamed of admitting my shortcomings to them.

However, by the time I had been out in society for a year, I was willing to confess to others that I had my limitations and consequent problems. Then I went to Auntie Bye for the help she would have been only too glad to give me before. She was one of the wisest counselors I have known.

One day when I poured out to her my misery over a sharply critical remark which had been made about me, she said something I have never forgotten. "No matter what you do, my dear, some people are going to

ELEANOR ROOSEVELT
with
HILLEN FERRIS

YOUR TEENS
AND MINE



BOOK REVIEW /

YOUR TEENS AND MINE

"When I wrote about my teen-age years in my book, *This Is My Story*, I had no idea that girls today would find themselves in it. The kind of life I lived when I was young was so different from any that can be found now. My home was different; I did things in a different way . . . Now I know that although surroundings and circumstances change, the feelings which people have remain the same. What made

criticize you. But don't let what they say upset you. Just be entirely sure that you would not be ashamed to explain your actions to someone you love and who loves you. And if you are satisfied in your mind that you are doing right, then you need never worry about criticism."

Ever since, I have tried to carry out what Auntie Bye suggested, for it seems to me that she put her finger on the best way to meet criticism. Accept it as inevitable. Instead of resenting it, examine it. Now I feel that being criticized is like having a mirror in which I can sometimes see faults I did not know I had. But once I have seen them, I am able to start doing something to rid myself of them. Criticisms therefore serve a useful purpose for me.

With my fear of making mistakes, I had much the same experience as with criticism. Until I accepted mistakes, too, as inevitable, I used to go over and over them in my mind, fairly cringing that I had acted as I did. Of course this only increased my worry. But in time I learned that I could make my unfortunate actions serve as a kind of guide for the future. By analyzing them, instead of allowing myself to be upset by them, I saw how I might have avoided them.

A fear that I did not face down for many years was that of deep water. I have always felt this came from an early experience which I had as a child, at the start of my first trip to Europe with my father and mother and one of my aunts. When we were one day out, our ship collided with another steamer. It was foggy and there was wild confusion. I remembe

unhappy when I was a girl still brings times of unhappiness to otherwise happy lives."

In this prologue to her new book, *Your Teens and Mine* (one of a series of Doubleday Books for Young Readers), Mrs. Eleanor Roosevelt sums up well her reasons for writing about her teen years.

Although the book is addressed to girls, teen-age guys are most certainly not excluded. Any young person—male or female—who has ever worried and wondered about "Being Afraid," "Gaining Self-Confidence," "Getting Along with People," "Being a Part of a Family," "Learning to Think," "Going Steady," "Exploring in Books," "Getting the Most Out of Travel," or "Getting Married" can find himself in Mrs. Roosevelt's book.

Eleanor Roosevelt was no miracle-worker when it came to solving her problems. She dealt with many of them for years. She struggled with them. She cried over them. She often felt defeated by them. Sometimes she was able to confide in a wiser older person or a kind relative or friend who was able to help her work them out. But many times she suffered in silence and just learned through looking, listening, and praying how her difficulties could be conquered.

As Mrs. Roosevelt shares each of her teen-age crises with the reader, she offers many sound, helpful solutions for a young person who's searching out answers to his own questions. It'll be easy to find yourself identifying with her honest observations.

My father standing in a little boat below me while I was dangled over the side to be dropped into his arms. I was terrified and shrieking, and clung to those who held me. Finally I was safely in the little boat. Then we were transferred to the steamer which had run us down and were taken back to New York. My father and mother and Aunt Tissie started out again for Europe a few days later, but a terrified and determined little girl refused to go along.

From then on, I stubbornly refused to learn to swim. . . . I did not conquer this fear until I was a grown woman and then only because I had to. When my husband was recovering from polio in New York, I promised our sons that the following summer I would take them on a camping trip to Campobello Island in New Brunswick, Canada, where we had a summer home. Since we were to camp by ourselves, it would be my responsibility not only to teach them to swim but to safeguard them when they were in the water. But I couldn't swim! So I registered at the Y.W.C.A. for swimming lessons, and it took me an entire winter to get my swimming diploma. More than I can count, I thought how foolish I had been to dodge learning to swim for so long.

Another of my fears with which I did not come to grips until after I was married is one I have already mentioned, that of getting up in front of people and speaking. I did not realize how many young people share this fear until I read the Purdue University Teen-Age Opinion Poll. More than three-quarters of the 15,000 teen-agers who replied in that Poll said that stage fright

is one of their greatest problems. And more than one fourth mention their fear of reciting in class.

I am sure I would never have attempted speaking in public if I had felt that by doing so I could help my husband in his convalescence from polio. The doctor had said it was important for Franklin to keep up outside interest, chief of which was politics. So when groups of Democratic party women began to invite me to speak to them, our friend and my husband's assistant, Louis Howe, urged me to accept. By doing so, he pointed out, I could bring back to Franklin news of what the Democrats were doing and thinking, and that would help my husband. So I decided to accept the invitations.

Giving talks was nothing short of agony at first, and I was anything but a good speaker. One of my worst habits, because I was so nervous, was giggling when there was nothing to laugh at. Once, after Mr. Howe listened to me speak, he asked me why I had laughed at a certain point in my speech.

"Why, I didn't know I laughed," I said. "There wasn't any reason to laugh."

"I know there wasn't," Louis replied, "so why did you give that giggle?"

Then he gave me some valuable advice. "Have something to say, say it and sit down."

Overcoming my fear of public speaking was a matter of taking one step at a time and learning as I went along. "Have something to say." That meant careful preparation. Then came the question—Should I write my talks and read them? Quite soon I discovered that I did better when I spoke from notes. Those in the audience seemed closer to me then. I began jotting down notes. But for the start of my talk, I wrote out exactly what I planned to say. I did this because if stage fright did attack me I would then have my opening remarks definitely in my mind. Once I had launched upon my talk, I always forgot about my fear. So notes alone sufficed. But then came the ending. I wrote this out in detail, too, and for an additional reason. It was a reminder to me to stop! Often a beginner does not know when to stop and so talks too long—another thing to worry about as Mr. Howe pointed out to me.

As I worked to improve, I realized that my voice was much too high and squeaky. And I didn't know how to control my breathing. Sometimes when I came to the end of a sentence, I was fairly gasping! So I took a course in voice placement from Mme. von Hesse. At first this increased my self-consciousness. But by keeping at my exercises, after a while I was controlling my breathing without thinking about it.

It seems to me that reciting in a class is really speaking in public. "Have something to say." The student who is carefully prepared has that. "Say it." Hesitation about reciting may be tied up to a feeling on your part that some of your classmates will ridicule you for making good recitations, but that can happen but what they may say is unimportant compared with doing your best.

The practical help that was given me by Mr. Howe, by my voice-placement instructor, and by others is yours for the asking in your school. If there is a course in public speaking, by all means take it. If there is not, good experience is to be gained from dramatics, debating, and other school activities. The girl is wise who, while still in school, acquires the ability to speak well in public.

With all my fears, of whatever kind, it has been a comfort to me to realize that many of those whom I admire for their splendid achievements know what it is to be afraid. I have always remembered what Katharine Cornell said to me one night when she was to give a program in the White House for the President and the cabinet members and their wives. As we walked along the hallway to the East Room, I put my arm through hers. To my surprise, I could feel that she was trembling and her hand was cold. "Why, Miss Cornell, you can't be nervous," I exclaimed. "You go on stage every night."

"I am always nervous when I make my first entrance at any performance," she replied. "In fact, I am scared to death!"

I have told you about various of the ways in which I have been helped to conquer my fears. But I have not yet mentioned my greatest help of all, my belief in God.

When I was young, I took my religion for granted. I went to church regularly with the rest of the family, and accepted without question what was said in the sermons. Then one day an older friend told me that she could not believe in a personal God.

"I cannot conceive of a God who would think of bothering with such insignificant things as human beings," she said.

This shocked me into wondering about my own belief. And as I thought about what my friend had said, I knew that I did not agree with her. I did believe in God and I have never swerved from that belief. Each day is my greatest source of strength. Whenever I go out onto a platform to speak, I offer up a little prayer. And in my thought of Him, my confidence is renewed.

And I often think of what Franklin said in his first inaugural address. "There is nothing to fear but fear itself."

—ELEANOR ROOSEVELT



Students at Claremont College, Claremont, Calif., are making rare music these days. From left to right, they're playing the school's rare 18th century Italian lute, an odd-shaped Danish lur, and a 16-foot telescope trumpet.

J. F. Kennedy wins teenagers' praise

Representative teenagers, recently polled by the Gilbert Youth Research Co., say that they think John F. Kennedy is doing well as the youngest President in U.S. history. They like the way he has dealt with Nikita Khrushchev, kept our prestige high, presented new ideas, and is sincerely interested in the welfare of the nation. About 1400 youth were polled.

Bulgarian youth bewilder communists

Bulgarian youth are baffling the Communist regime in their country. These young people, some of whom are sons and daughters of high party and government officials, admire the West and prefer Western music and books to those of the Communist world.

Their numbers are not large, but most Bulgarian youths must work too hard for a livelihood to have

e for such social activity. None-
ess, these young people are a
ous problem for the regime, be-
se it had placed its hopes on
se who are coming from the edu-
ed and privileged of the Commu-
society.

A Sofia newspaper recently por-
ved their attitude in these words:
“their behavior . . . they out-
wardly agree with our reality (the
ommunist system) and accept all
it is—however, with the slightly
optical smile of the connoisseur.
They attend meetings, listen to re-
ts, even applaud, but they suc-
cessed in exchanging ironic looks.”
It is this cynical combination of
face compliance and private scoff-
ing that infuriates and bewilders
Communist leaders.

Teenagers for New Tasks" Helps school dropouts

Teenagers for New Tasks (TNT), a
new project to convince potential
school dropouts they should stay in
school, is being received enthusi-
astically by teenagers in South Phil-
adelphia, Pa. Sponsored by the
ghborhood Centre on a grant
from the Philadelphia Foundation,
TNT uses “cultural bribery” to keep
students in school.

TNT was launched on March 1
with the number of participants lim-
ited to 65. Groups of 14, each with
a leader, go on weekend field trips
to the theater, the country, Wash-
ington, D.C., and other places. These

trips are planned to enlarge cultural
outlooks and teach the students
some skills for summer jobs.

Each week the groups will come
together after school to hear lectures
and discussions on careers and the
education required for them. During
the trips, the youth discuss
among themselves and with their
leaders job possibilities after school.

The program uses a recreational
setting to approach students on an
educational level. It gives them a
more enjoyable way to spend their
free time when they’re away from
school while it stresses the need for
high school diplomas in today’s job
market.

German young people build social center in England

Dedication ceremonies for a so-
cial center constructed by young
West German Christian volunteers
as atonement for Nazi crimes
against humanity was just dedicated
in Coventry, England. The new
House of Encounter includes a
chapel, discussion rooms, a library,
a snack room and assembly rooms
for young people.

This West German Repentance
Action was initiated in 1958 by Dr.
Lothar Greyssig of Magdeburg, East
Germany. Under the project, now
in its fourth year, young volunteers
are working abroad in Holland,
Greece, Norway, France, England,
and Israel.

FILMS *in focus*

TRUTH in BLACK and WHITE



JUDGMENT AT NUREMBERG

Produced and directed by Stanley Kramer; featuring Spencer Tracy, Robert Lancaster, Richard Widmark, Maximilian Schell, Montgomery Clift, Judy Garland, Marlene Dietrich. (United Artists)

All civilization is on trial in *Judgment at Nuremberg*. Four judges who had been deeply implicated in the crimes that Hitler's Nazi regime committed against humanity are the specific defendants in the trial. Their guilt seems easily identified and great. But, as the counsel for the defense and the senior judge of the tribunal both solemnly emphasize, all of Germany and all of the world share in their guilt.

At a first or careless glance, *Judgment at Nuremberg* may seem to be simply an engrossing drama. As such, it rates as a first-class film. But anyone who remembers one or another of Stanley Kramer's prior motion pictures (*The Defiant Ones*, *On the Beach*, and *Inherit the Wind*) would be looking for even more meaningful material. Kramer has not disappointed us in this 200-minute masterpiece. He and his script writer (Abby Mann) have provided their exceptional cast with all that fine actors and actresses need for a batch of Oscar-winning and soul-rending movie moments.

The characterizations are recreated starkly in pointed black and white photography. Truly, color would have blurred the film's attempt to focus sharply and fully on individual human beings and the mighty issues which weigh upon them in any such segment of profound history.

But Kramer and Mann have identified and discussed the issues involved in this moment of mankind with anything but a simple black-and-white treatment. Rather, and herein lies the film's genius, the definite decision of the court in placing particular responsibility for particular guilt on these four men in no way overshadows or minimizes the common guilt of common folks who stand silently by while such crimes against humanity happen. Justice is wrong no matter where or when it occurs.

Random persons—famous and unknown—on both sides of the Nuremberg trial try to escape the burden they must carry for Hitler's mass murders of innocent people in the name of preserving the purity and power of the prevailing government.

The defense attorney for the four judges insists that the accused were only being loyal to their emerging, newly strong nation, were only follow-



ing the orders of their governmental superiors, were responding largely to the will of a man who *had* brought many good things to his formerly wretched and directionless country.

What was wrong with allowing expediency to rule in place of justice during a "passing phase"? Who was to know that this phase would never pass, but become a way of life? How could any public servant or citizen know that Hitler's policies would come to such madness? The senior judge of the tribunal reminds one of the four German judges that "It happened the first time you sentenced a man you knew to be innocent."

So it is that the position and partial truths of both parties "in conflict" are dissected with objectivity and piercing honesty. So it is that immovable challenges to free people alive two decades later still prick the minds of perceptive viewers.

With much of America's attention caught up in the crucial cold war between democracy and communism, *Judgment* speaks to all of us. Ironically, the Nazi sword of Hitler's Germany cut much of its path in the name of anti-communism. Dozens of a great people's laws and precedents were swept or stored away as 20th century Germans allowed themselves to be whipped white hot by the flaming sword of a fanatical leader.

Judgment asks us at many points: is this the *only* road to victory? c



h a foe? Is arbitrary suppression of responsible freedom ever worth the price? Must we always and only fight fire with fire? What does it open when "the blind lead the blind"?

Again, it is the senior member of the tribunal, memorably played by Spencer Tracy, who suggests something of an approach for modern man groping his way through the mess of mass problems. While interviewing numerous persons who should know at least a bit about the backgrounds of this case, he says simply to one, "I want to understand."

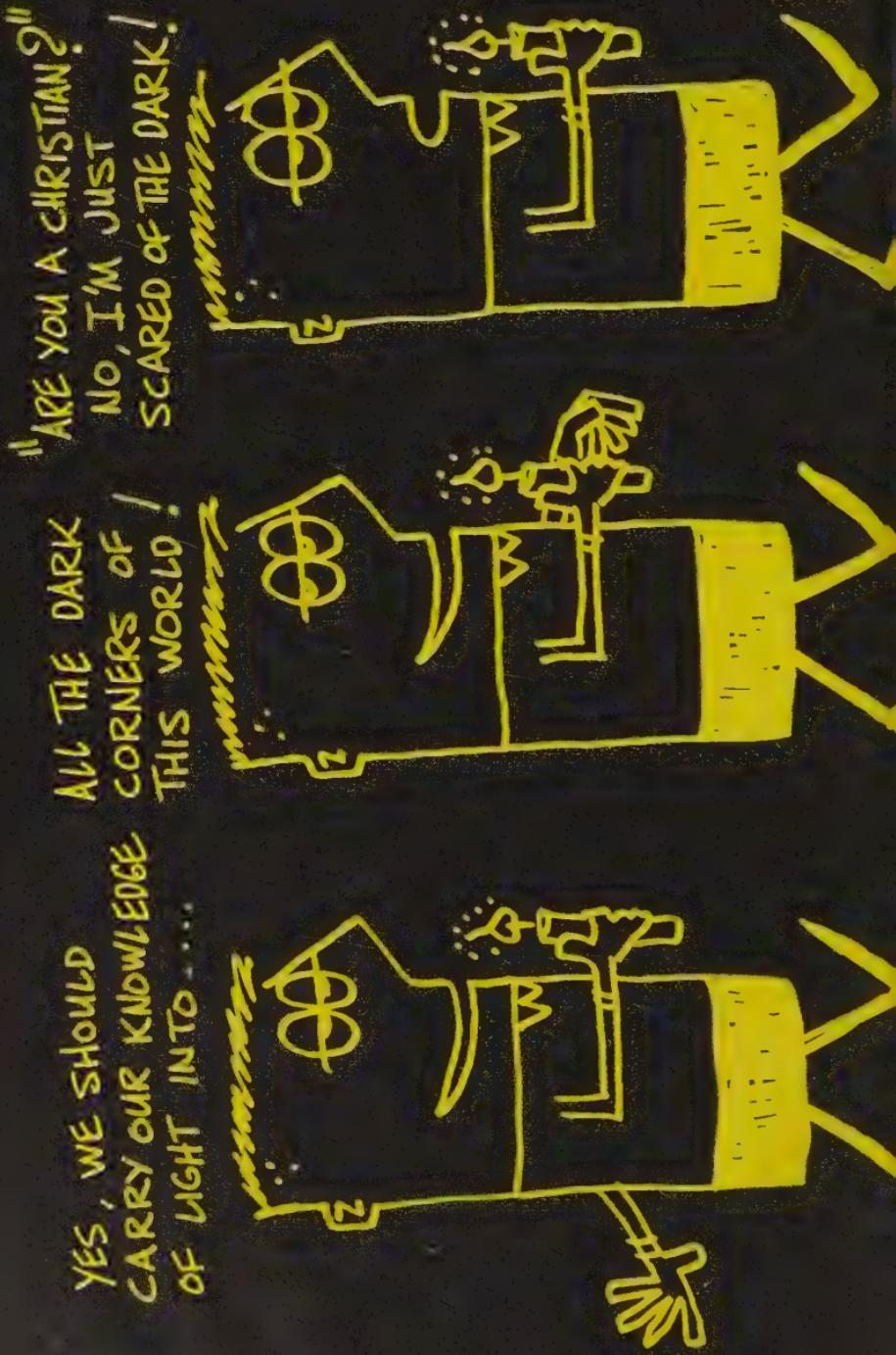
Consequently, before reaching and reading the court's verdict, he *does* understand as much as any human being could of the specific problem at hand. He understands how the German people, who in different ways closed their eyes and minds to what was happening in the land, must share the defendants' guilt. But he understands, too, how other nations and peoples turned aside, stood by, or even cheered aloud when Hitler herded six million persons to their death.

Finally, he understands what his country, the United States of America, *must* be in our kind of world. "(A country is) what it stands for. It's what it stands for when standing for something that is the most difficult." You could almost apply that to a Christian, couldn't you?

—DON KLIPHARDT

"ARE YOU A CHRISTIAN?
NO, I'M JUST
SCARED OF THE DARK!"

YES, WE SHOULD
CARRY OUR KNOWLEDGE
OF LIGHT INTO...
THE DARKNESS



y we quote you?

n't care how many yachts you come to own or how rich you become or how much you travel—your final, basic satisfaction will be your conviction you can do something for the society of which you are a

—Dwight D. Eisenhower

individual liberty: you've got to be alert and on the beam every moment, because if you aren't somebody's going to take it away from you. —Harry S. Truman

joy presents joys, hopes and occasionally paradoxes. He strains his nerves, yet he is a complex of teeming with affection. He is a periodic nuisance. He is a time incarnation of destruction, yet he radiates sunlight to all the world and can become a joy forever. At times he seems the symbol of iniquity, yet generation after generation he produces a great nation. —Herbert C. Hoover

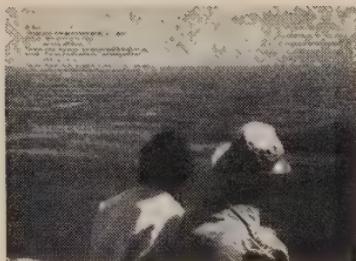
all about the teenager who was kicked out of school for cheating because he was found counting his ribs in a biology exam.

—The Cool Book

... is a realization that America was born of revolt, flourished in dissent, became great through experimentation.

—Henry Steele Commager

amount of sleep required by average teenager is ten minutes more. —The Cool Book



COVER STORY

Walking in the mountains in the spring. What better way to get inspired? What better season to be inspired? This is exactly the way a sunny Saturday in April affected a Pennsylvania high school art class and their teacher. They packed paints and easels away. Then they packed themselves into cars and headed for a day of hiking in the pleasant Pocono mountains. Did any inspired artists emerge? "Who knows?" says our cover couple. "No one's painting while the spring fever lasts."

CREDITS FOR THIS ISSUE:

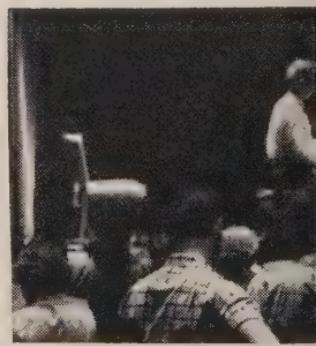
PHOTOS: 1-32, Kenneth Thompson; 2, Edward Wallowitch; 14, Premo; 20, Wide World Photos; 22, 24, 25, United Artists Corporation; 28, 29, Purdue University Photo Service; 31, World Council of Churches.

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PURDUE UNIVERSITY

TEENS ARE GOING



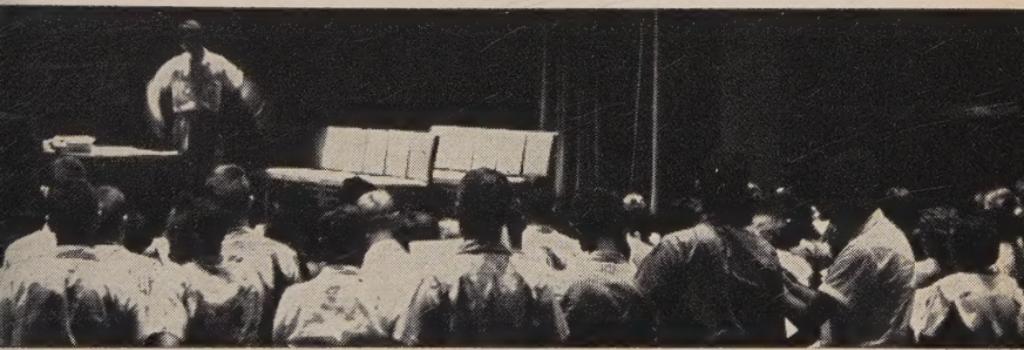
Young people of the United Church of Christ have received an exciting invitation. Stimulating people and big ideas that can have a major impact on you will be busting out all over the Purdue University campus in Lafayette, Ind. They'll be meeting there from August 21-24 for the National Conference on Christian Education. And they're eager for you to share in the encounter.

This is a prize opportunity for youth and adults to work together at common problems of the church. The four-day conference will concentrate on the church as "a learning and witnessing community." It will attempt to make its members acutely aware that a Christian is called to mission the life of the church in the life of the world. Presentations and discussions will center on topics such as "The Church," "The World," and "The People of God." Interpretations of the new United Church Curriculum will be highlighted at these sessions.

Any person who is 15 years of age or older is eligible to participate. If you send in your \$37.50 registration fee by July 1, here are the opportunities in which you can share with other young people (hopefully 750 to 1000) and the adult delegates.



to the PURDUE CONFERENCE



Evening Programs. The mass delegation will join in worship services, professional dramatic presentations and hear keynote addresses on the topics mentioned above. Dr. Paul Maves of Drew University, Madison, N.J., and Dr. Ross L. Snyder of Chicago Theological Seminary will be among the main speakers.

Morning Programs scheduled for Wednesday, Thursday and Friday mornings will include *morning meditations, forums and discussion groups*. During the forums, the conference body will be divided into groups of 100 in order to view closed-circuit TV presentations that will interpret the major presentation of the previous evening. Dr. Roger L. Shinn of Union Theological Seminary will do these interpretations.

Directly after the TV presentation, the forums will divide into smaller groups of 25 persons for the purpose of discussing and reacting to the forum presentation. Dr. Harold A. Pflug of Eden Theological Seminary, Webster Groves, Mo., will direct the discussions.

Afternoon programs will emphasize study sessions in depth. As youth participants, you will be able to select the session that appeals to you most of these offerings: Boy-Girl Whirl; How to Choose a College; How to

Be a Missionary; Seminar for State Synod Officers; Leader Training
Youth Group Officers; Junior Highs and the United Church Curriculum
Christian in the World; Becoming a Christian Person; Language of Faith
Jesus the Christ; Members One of Another; Christian Marriage; God
Speaks Through the Bible; Our Biblical Heritage; My Christian Heritage
Journey into Faith; Youth Serving the World; Being Christian in My Job

A cross-section of both young people and adults will be involved in the sessions. Many of the topics listed are titles of books in the United Church curriculum and most of the authors of the books will be leading the discussions. But these study sessions will be much more than just a description of a curriculum course. There will be real involvement in the subject matter at hand. For youth these sessions should serve to help you *now* in your understanding of a problem such as Christian Marriage as well as giving you a flavor of the kind of resources available in your own churches.

Special Youth Programs are also being scheduled just for you. Formal *Parlor Pow Wows* will be offered during free-time periods if you are interested in discussing all sorts of teen-related problems with your peers.

A *party* for young people only will be planned after one of the evening programs. And during one afternoon's free time, a *mass rally* for the young delegates will take place. This will involve relaxation, singing, and a keynote speaker from the conference to talk specifically to youth about your place in and relation to the Conference.

Throughout the Conference a tremendous exhibit of books, art, and sources on the life of the church will be available for browsing and buying.

All the modern conveniences that Purdue University has to offer will be open to the Conference delegates. You'll be housed in modern dormitories, you'll be free to use their numerous recreational facilities for swimming, volleyball, tennis, golf, and ping pong. You will dine in the recently enlarged, air-conditioned cafeteria in the Purdue Memorial Union Building.

Of the hoped-for 750 to 1000 youth participants, approximately 250 will have been delegates to the Joint National Youth Council at Purdue, which directly precedes the Christian Education Conference. They will remain in their housing at the University and participate in all the Conference activities with other young people and adults.

Whether you come as a Joint National Youth Council delegate or as an individual young person seeking new and deeper insights into your Christian faith, the Purdue Conference will urge you to contribute and participate. The programs have been designed so that you will feel maximum freedom for expression, search, and honest hearing. Dedicated persons from many parts of our nation and world will be there to share their hopes and thoughts with you.



ake the first step toward purdue

LOREN WALTERS
ROOM 215
1505 RACE STREET
PHILADELPHIA 2, PA.

use send me additional information and application forms for the
National Conference on Christian Education at Purdue University. My
name and address is:

ME _____

RESS _____

ZONE _____ STATE _____

--Clip on this line and mail--



NATIONAL
CONFERENCE
ON
CHRISTIAN
EDUCATION

AUGUST 21-24

O God,

The sun pours down on the earth, on the lovely land
that you have given us to enjoy.

I am filled with hope.

The breeze that sings of spring makes me want to laugh, to cry,
to walk tall, to shout to the world that I am young and free.

I am filled with joy.

The warmth that fills the air makes me yearn to touch another,
to love another, to do things for another, to give of myself,
to truly live.

I am filled with desire.

The seeds of spring are in me, O God.

The seeds of spring are me, O God. Help me to nurture their
special needs. Help me to grow into completeness of being.
Let my hope, my joy, my desire be expressed in ways
that are beautiful to you and to me.

I am filled with thanks.